

A COMMUNICATION FROM THE CHAIR OF PEC - EWI PROVINCE



The Information

To equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. Ephesians 4: 12-13



Rev. Algernon Lewis
Chairman of PEC

Going beyond the Resurrection

The resurrection of Jesus was the singular event that changed everything. Jesus took every ordinance or the record of charges against us by nailing it to the cross (Col. 2:14). In doing this, he opened the way of salvation and redemption. Without the sacrifice of Jesus, there is no hope. Life would be a series of activities without any possibility of redemption or restoration. Jesus gives us options that preserve us from ultimate destruction, and that is good news.

We go over these stories time and again and at some point, we need to ask ourselves if this makes us – the church, the world – any better. For most people who seem to get an understanding of the resurrection, we appropriate these lessons for our lives. So, we step out in faith that the power that raised Jesus from the dead can get us past personal sin and habits that affect our relationship with Jesus. We may also believe that a robust understanding of this can draw a person into being a devoted follower of Christ or help a religious churchgoer fully commit to Christ. Then what? Is that all? Shouldn't there be something more? After all, God set in motion this divine drama, it cannot be that it is all about being saved and going to heaven.

What if salvation is only the beginning of what God intended by raising Jesus from the dead? What if the more profound aspect of the resurrection is not about salvation but about the alternate community that Jesus came to inaugurate? Far too often, we walk away from Resurrection Sunday with a beautiful feeling in our hearts because of the worship experience and we walk back to our lives as usual. There is no profound change that moves us beyond a personal commitment to Christ. Yes, Jesus did something for *me* on Calvary. Is there something greater since "God so loved the world, that

April, 2023

Going beyond the resurrection
Pgs 1 & 2

Letter from Haiti
Pgs 3 & 4

Forgiveness as Dependence
Pg 5

Birthdays and Anniversaries
Pg 6

Bible Study, Stay in the word
Pg 7

Rental of Moravian Multipurpose Complex
Pg 8

Continued on Page 2

Vision Statement

**A Church - Transformed,
United,
Victorious in Christ**

Mission Statement

By the grace of God, we seek to be faithful to our Lord Jesus Christ; without distinction, we use all that we possess to call all peoples to the truth of the Gospel through worship, Evangelist discipleship and service.

Mailing Address

Moravian Church - EWI Province
Cashew Hill, P.O. Box 504
St. John's, Antigua
Office: moravianchewip@gmail.com
Chairman: moravianchurchewip@gmail.com
WEB ADDRESS : [//www.moravians.net](http://www.moravians.net)

Going beyond the resurrection continued from Page 1

he gave his only begotten Son?" (John 3:16). When I look at the unfolding drama of the coming of Jesus, it leads me to believe that God's plans are more cosmic.

When Jesus rose from the dead, it defied science and any other known principle. Could it be that God was saying to each one who would follow Jesus, that you too are required to go through a re-birth that does not just make believers sin less and be nice but redefines what it means to be fully human? The first four chapters of the Acts of the Apostles give us some insight into this alternate community that Jesus birthed by the Holy Spirit. These spiritual forebears were focused on embodying what it means to follow Jesus. Their lifestyle was new and counter-cultural. Roman culture was the order of the day and it was strongly self-centred and barbaric. However, a new group was born in this context who were diametrically opposed to the norm. These followers of Jesus looked away from themselves to the needs of others. The leaders of this new "way" were concerned about sharing everything they possessed (Acts 2:44).

This was a new way of being in the world. Truth be told, they were not of the world but citizens of the kingdom of God. This was divine community. Their encounter with Jesus changed their hearts and minds and gave them a different view of the world. Rather than seeing the world as us against them, they saw the world that Jesus loved. They saw people, who like them, needed to know Jesus. Their expanded view of their ministry and mission is likely to be one of the effects of the resurrection – a new way of seeing the world. Jesus did not just die for them, he died for all people, everywhere.

On the Day of Pentecost when the church came into being, many nationalities were represented. They heard the good news of Jesus Christ in their own native languages. To use modern terminology, the good news of Jesus went viral. This was a message for the whole world without exemption. Therefore, in Acts, we see that the church welcomed everyone as Jesus did. They recognized the difference in accents and cultures, but they also recognized that they stood together beneath the cross. They were all brothers

and sisters in Christ – members of one another (Romans 12:5).

As members of one another, they cared for each other. One might say that their conversion to Christ opened their eyes to the people around them. The resurrection opened their eyes to Jesus and people. It seems to me that the modern church in our region has lost its eye for people. From observation, ministry seems to be more about what the church is doing for itself and not how the church is making life better for its neighbours. The annual budget may tell its own story when the amounts spent internally and externally are compared. The resurrection frees us from only looking at ourselves to acting on behalf of the world as Jesus did.

The resurrection should free us to love deeply, especially those who are not of our tribe. We are free to forgive those who sin against us. We are free to embody this new community that Jesus inaugurated and suffer the consequences since we would be out of sync with the cultural context. The resurrection frees us to journey with the marginalized and outsiders so that they can experience the hope that is found in Jesus. The resurrection should free us from our desire for control to being open to what God is doing through our brothers and sisters and neighbours. The resurrection ultimately frees the church to be a living witness to a God who did the work required for redemption. The church does not get to go on its own mission. It must only serve the mission of God. That mission is to reach the world and point them to Jesus.

As we live in the shadow of the resurrection, let us embrace the broader view that Jesus came to save the world. Let us move beyond personal projects and limitations to see the diverse tapestry that God is weaving, bringing Jews, Gentiles, males, females, enslaved, free, poor, the not so poor, saints, and sinners into one people under the cross. Let us re-imagine what the resurrection makes possible. When we do this, we will be reclaiming our identity in Christ, renewing our purpose as a church, and reigniting our passion for the mission of God.

Letter from Haiti written by Dr. Hubert Morquette

Dear friends,

I know how you are following the situation in Haiti and how concerned you are about what will happen to the country in the coming weeks or months. Many are predicting the worst, such as a civil war like what happened in Rwanda.

Andy Olsen, a senior editor of Christianity Today, published two weeks ago an article in which he describes, in his introduction, the situation in Haiti. Right now, the Western Hemisphere's second-oldest republic is collapsing. Militant gangs in Haiti control most of the capital, Port-au-Prince, and significant territory in other cities. They extract bribes at gunpoint for every case of diapers, bag of rice, box of gauze, and gallon of gasoline that moves in or out of its seaport. They set fire to neighborhoods and mount coordinated attacks on police stations. They drag rivals from emergency room beds and execute them outside. Thus, Haiti's economy is in free fall. Its annualized inflation verges on 50 percent. Fuel in some areas fetches \$10 a gallon on the black market. The nation is slipping into famine—a term, believe it or not, rarely before used there. Thousands of its people are swamping boats bound for South Florida and marching across continents and piling up against the US-Mexico border.

To face these crises, there is no government. Haiti's putative head of state, prime minister and acting president Ariel Henry, took office after the brazen and bizarre 2021 assassination of an unpopular president. But Henry is also unpopular. He has long overstayed the constitutional limits of his term. To replace him, Haiti would need to hold elections; its last elections were so long ago that every chair in its legislature sits empty.

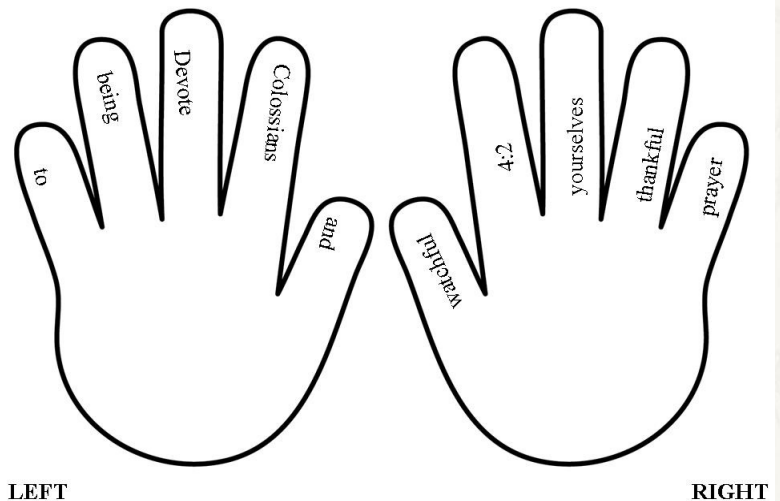
But Haiti cannot safely hold elections, because law enforcement is consumed with a battle against gangs that have become so powerful that young men who want to join them are reportedly put on waitlists. The national police—a force roughly the size of Chicago's police department tasked with securing a mountainous land of over 11.3 million



One way to show our thankfulness is to bow our heads, fold our hands and pray to God.



Directions: Complete Colossians 4:2(NIV) selecting one word on the left hand, then one on the right and so on. Go back and forth, by using the word blank as a guide.



LEFT

RIGHT

-----,

W -----

-----.

-----: NIV

Answer: Devote yourselves to prayer, being watchful and thankful. Colossians 4:2,NIV

Continued on Page 4

Letter from Hubert from Haiti Continued from Page 3

people—are underpaid, underequipped, and burning tires in the streets in exasperation. Yes, corruption infects their ranks. But also, at least 78 officers have been killed in the line of duty in the last 19 months.

Last October, Henry asked the international community for “the immediate deployment of a specialized armed force, in sufficient quantity” to help contain the gangs. Four months later, that hasn’t happened. Today’s instability has shaken Haitians in some ways even more deeply than the horrors of Haiti’s 2010 and 2021 earthquakes: It is corroding the communal bonds that have carried them through generations of hardship.

“I have never seen people in the street so fearful and suspicious of other people,” Guenson Charlot, the president of Emmaus University, a Wesleyan college and seminary near Cap-Haïtien, told me. “That is damaging the very fabric of our resilience.” How did it come to this? When I worked in Haiti in the early 2000s, first as a journalist and then with an aid organization, I often heard both Haitians and blans-as-foreigners are known there—attribute the nation’s afflictions to vague causes. Corruption. Vodou. Deforestation.

At the end of his article, Olsen again quoted Charlot: “We were all crying, literally crying to the Lord, telling him, ‘Enough is enough. You have to come help us. We have exhausted every option; we have cried to our friends in other countries. Nothing is working, He’s the only one who can do what we need for him to do for us now.”

Dr. William Pape, a Haitian physician known internationally for his research work in Port-au-Prince in cooperation with Cornell University in the United States, recently sounded the alarm to the world about the situation that is deteriorating daily in the country. He denounced, among other things: “the growing number of large caliber weapons in the hands of civilians and armed groups in the face of a powerless police force, an army under-equipped in troops and weapons, the absence of the government and the state, incitement to violence on social media, differences between political parties and an international

community for whom the concept of assistance to people in danger is not important today. It is how it started in Rwanda, he says, which ended in the massacre we all know. Haiti is in danger. There is a genocide brewing. The country has become a hell, and we Haitians are the first responsible for it”.

I also know that, all over the world, thousands or millions of Christian men and women are praying for us every day. We believe that the Lord in His time, the God of miracles, will intervene to reverse the situation and allow Haiti to know better days. But every day, we continue to cry and lament to God, saying: “Until when. Lord?”

My wife and I are outside of the country. We left Port-au-Prince last week. We were also so scared of being kidnapped as the number of kidnappings is increasing, particularly among doctors. People are fleeing their neighborhoods and homes. Schools, clinics, hospitals, and sometimes banks are closing in several places.

We believe the Lord can deliver Haiti and the Haitian people from this calamity and its disastrous consequences. Like King Jehoshaphat, in 2 Chronicles 20:12, we cry out to God « For we are powerless against this great horde that is coming against us. We do not know what to do, but our eyes are on you.».

Please pray with us

- for a spirit of repentance, confession, social justice, unity, and love in the country
- For peace to return in our communities
- For the safety of the hospital, the staff, and their families and that we may continue to care for the sick, especially the most vulnerable during these situations of extreme need.

March 2023



Quote of the Day

Let us realize that the Privilege to work is a gift,
The power to work is a blessing,
The love of work is success!

David O. McKay

Forgiveness as Dependence

It's not about being the "bigger person"; we're all dependent on God's mercy
by Kristofer Phan Coffman

I recently had the opportunity to record a series of podcasts on Matthew with Dr. Joy J. Moore and Dr. Rolf Jacobson. We were discussing the Narrative Lectionary texts for February, and those texts concentrated on passages from the Sermon on the Mount, including the Lord's Prayer. In that discussion, Dr. Moore made a point that I had never considered. She made the point that we as preachers should consider forgiveness in the Lord's Prayer and the Sermon on the Mount as part of a larger stance of humility and dependence that Jesus teaches his followers to cultivate. This point resonated with me, and I want to take the time to meditate further on the ramifications of this teaching for understanding forgiveness in Matthew's Gospel.

First of all, I was struck by the way in which understanding forgiveness as rooted in dependence on God runs counter to modern American cultural wisdom. As a child, I remember being told that forgiving, rather than holding on to a grudge, made me the "bigger person" in a situation. In this cultural understanding, forgiveness is a virtue that places the forgiver in a position of superiority. Only the morally righteous can forgive, while the unrighteous continue to hold on to their anger and resentment.

Rooted in God's care

The Gospel of Matthew, instead, roots forgiveness in the care of God for humanity and creation. Forgiveness, as Jesus reminds his disciples, comes about when we remember our own frailty. We are like the birds of the air and the flowers of the field; we require the mercy of God for our daily bread. Because of the mercy and forgiveness that God extends to us, we extend mercy and forgiveness to others. We do not do so because we are "bigger people" than them, but because we realize that we are all dependent on the mercy of the one who is greater than all of us. For Matthew, the fragility of our lives, not our inner strength gives urgency to our forgiveness.

Throughout his Gospel, Matthew returns to this theme, perhaps most poignantly in his parables.

Unique to Matthew is the parable of the unforgiving slave, in which a slave forgiven an extravagant debt, refuses to forgive a tiny one. This parable proves the strength of Dr. Moore's interpretation; the slave is not expected to forgive because he is a "bigger person" than his debtor; rather, he is called to remember that mercy has been shown to him and so he should extend that same mercy. This theme also helps us to interpret Jesus' command to Peter (also unique to Matthew) that followers of Christ should forgive others "seventy times seven" times. If seen as an example of moral uprightness, this number might seem like an impossible task. However, when viewed as an acknowledgement of the daily forgiveness and mercy of God, this call to constant forgiveness makes better sense.

Forgiveness, fasting, and almsgiving

Rooting forgiveness in dependence and humility also helped me to make sense of the connection that Jesus draws between forgiveness, fasting and almsgiving. The three practices occupy a prominent position in the Sermon on the Mount and previously I had viewed them as three separate "tasks" for followers of Jesus. However, with this new understanding of forgiveness, I now see fasting and almsgiving as simply different manifestations of this same notion of dependence. Rooting fasting in dependence reframes it from a practice of spiritual improvement to an acknowledgement of our dependence on God for food. Fasting becomes a living embodiment of the prayer to God for our daily bread. By fasting, we remind ourselves that we cannot survive without the blessings of God that send rain upon the earth. In the same way, rooting almsgiving in dependence reframes it. The person who gives alms transforms from a more successful person to someone who depends on the same God as the receiver. By giving away some of what we have received, we acknowledge that none of it actually belongs to us and that we are simply passing on what we have received from above. Dependence and humility help me to see forgiveness, fasting and almsgiving not as three separate practices, but as one multi-faceted celebration of the good gifts that come from God above.

Reprinted from: <https://faithlead.org/blog/forgiveness-as-dependence/>



Birthday Celebrants
April 26 –30

Sis. Rosalind Prince	26
Bro. Mikie Roberts	27
Sis. Evannie Jeremiah	30



Birthday Celebrants
May 1—10

Sis. Ivy Vessup	10
Bro. Patmore Smith	10
Sis. Gloria Barker	11

Wedding Anniversary
Celebrants
April 22— 28



Sis. Esther More-Roberts & Bro. Rudolph Roberts	22
Bro. Elroy Christopher & Sis. Jane Thomas	27
Bro. Jeremy Francis & Sis. Rena Warner Francis	28

Wedding Anniversary
Celebrants
May 1—14



Bro. Adrian Smith & Sis. Andrea Lorde-Smith 14



On May 16, 2023, The Memorial Moravian Church on St. Thomas Virgin Islands, will celebrate 180 years of worship and service in St. Thomas, Virgin Islands. Several Activities have been planned to include:

- Anniversary Service on May 14
- Revival Services, May 15 - 17
- Gospel Concert with International Artists, May 20
- Banquet on May 28
- Church picnic on May 29

Memorial Moravian Church
180th Anniversary Gospel Concert

May 20 2023

Bridget Blucher
Donation: \$30

Neesha Woods
and Local Gospel Artists

LOCATION: MEMORIAL MORAVIAN CHURCH
DOORS OPEN AT 5:00 PM
LIGHT REFRESHMENTS ON SALE

ALL the words listed below are in this “**THE CROSS**” puzzle - left, right, up, down or diagonally. Find each word and click its first letter then its last letter to highlight it. After you have found all the words, click the leftover letters to form the **Mystery Answer**.



Abraham,	Hyssop,	Prophecy,
Afflicted,	Justify,	Punishment,
Christ,	Messiah,	Rebellion,
Creation,	Mission,	Righteous,
Crucify,	Moses,	Sacrifice,
Disciple,	Passover,	Scapegoat,
Forsaken,	Peace,	Slavery,
Freedom,	Perfection,	Throne,
Glory,	Pharisee,	Trinity,
Good,	Pilate,	Worthy
Heaven,	Power,	
Hell,	Praise,	
Honour,	Promises,	

- How long did Elijah pray for it not to rain?
 - 7 days
 - 3 1/2 years
 - 7 years
 - He just sang rain, rain go away...
- Who's dead bones brought a man back to life again after the body touched them?
 - Jesus'
 - Elisha's
 - Adonizedek's
 - Skeletor's
- How was Elijah taken up to Heaven?
 - The hand of God picked him up
 - In a whirlwind
 - In a pillar of fire
 - In a spaceship
- In Mark's Gospel, what does Jesus (the Son of Man) say people will see him doing in the end times?
 - Coming in the clouds with great power and glory
 - Hurling the final spear at Satan
 - Healing the sick and helping the poor
 - Sending thunder from Heaven saying "I told you so"
- What two animals does David say he has already killed when explaining to King Saul that he is ready to fight Goliath?
 - Lion and bear
 - Bear and wild boar
 - Snake and scorpion
 - Dragon and unicorn
- What is the first thing the Bible says the Spirit of God was doing?
 - Resting in Heaven
 - Rapidly moving over the land
 - Hovering over the waters
 - Playing Sudoku
- Where does the Bible say Adam was when Eve was talking to the serpent and eating the fruit from the tree?
 - With her
 - Living in a van down by the river
 - Petting some animals
 - Resting
- Why did Moses smash the stone tablets that God had inscribed with His finger?
 - He tripped
 - He saw the calf and the dancing
 - He knew the people couldn't follow them
 - Typo



Moravian Multipurpose Complex

Conference Center & Apartments



Conferences

Weddings

Banquets

Meetings

Dinners

Graduations

- ◆ Only ten minutes away from the stores, shops and banks in St. John's. Our International airport is also just ten minutes away.
- ◆ Our balcony provides a refreshing view of undulating hills and valleys.
- ◆ The Conference Center has a seating capacity for 200 persons.
- ◆ We are situated on a hill over-looking the picturesque out-skirts of the city of St. John's, Antigua.
- ◆ There are EIGHT LARGE APARTMENTS which are available for rental. Each room is self contained with kitchenette. The rooms are air-conditioned with available internet cable TV. All utilities are included with the exception of telephone.



SUFFERING

Mystery Answer

1. B, James 5:17(NIV).
2. B, 2 Kings 13: 21(NIV)
3. B, 2 Kings 2:11(NIV)
4. A, Mark 13:26-27(NIV)
5. A, 1 Samuel 17:33-37(NIV)
6. C, Genesis 1: 1-2(NIV)
7. A, Genesis 3:6(NIV)
8. B, Exodus 32:19(NIV)

Bible Trivia Answers